1:Du Bois E-5 (1938-1939) 1944
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775 On one occasion he said, "People have two souls, a long one and a short one, both called *hanoting*. When a seer sees a ghost he sees the eyes which have fallen out and travel alone. He may also see a soul which looks like a human being but which grows taller and taller. When it is very tall, it falls over and gets up short again. That is how it walks. Some seers see souls as very tiny spiders which float through the air. These are often called *boiboi*, but they are also *hanoting*. When a man dies, his breath has already gone, but two eyes linger here around the village. Some old people went to Haminnuku once and saw torn mats, broken pots, and drinking tubes like those broken on a person's grave, but we don't know anything about how the dead live in Haminnuku. The souls of the violently dead go above, but we know nothing about that."

Three months later Rilpada, who was, relatively speaking, an authority, gave the following in answer to questions about Sahiek: "People who die go down a slope and come to a level place where there is a big ravine with a bridge across it. The feet of those who cross become slippery. Those who are young and swift get across and go off a long way to Haminnuku. The people who fall go to Sahiek, which is Karfehawa's village. They say to Karfehawa, 'Grandfather, I lost my way. Give me just a little water to drink.' Then Karfehawa looks at them and if he likes what he sees, he invites them up on his large verandah and his wife cooks millet for them. She invites them to enter the house to eat. As they start up the ladder, she pours millet on them. Then the burial rope, shroud, and maggots all fall. The bones are picked up and covered with cloth. Karfehawa's wife, who is called Masingbal, takes a fire tube and hits her husband's legs. He jumps and there is an earthquake. When young people die, there is no earthquake; these occur only when grown and rich men die. Those that Karfehawa likes are given a field house and allowed to stay. If he does not like those who come, he spits in their mouths instead of inviting them up on the verandah. He orders them to follow the river down to the sea. There they [823] turn into salt and lime rock. When lime bites our tongue we say, 'This is our dead forebear turned to lime.'"

In view of the fact that this is the most elaborate account of life after death that I was able to get, its paucity and its inconsistencies are striking. The emphasis on the adult and the rich, as opposed to the young and to those Karfehawa does not like (presumably the poor), is [155] instructive. That lime, which burns the mouth, should be identified with forebears and that rejection is expressed by spitting saliva into the

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rule]." So I see it. But the woman didn't come. Her mother and father [59x
hunted for her but did not find her. She had gone at night to sleep in a mango tree. I asked for my expenses back. [Question.] We worked in the field together but we didn't have intercourse. [Why?] She was still small. Her breasts were not yet big. We could work together but could not yet have intercourse. [Question.] I never had intercourse with any woman but my wife, Lonfani.

May 13, 1939

I didn't sleep well last night, so I didn't dream. When I was about twelve or fourteen, my grandmother Maliemai and her cousin Malelurka went to Likuwatang. My grandmother was left behind on the shore. Her cousin and uncle went on. She saw a large crabhole and began to dig for the crab. When she was near its nest, she thrust in her hand and grabbed the crab. When she pulled her hand out and [923]
looked, she had a sea pebble [token of a supernatural being]. She said, "Oh, maybe I have something bad. I'd better throw it away." So she threw it away, not into the sea but on dry land. As it fell, a pool of water formed and the pebble splashed into it. Then she wanted to go on, but she saw water flowing ahead of her. She turned to go back and there was water behind her. To her right and left water flowed. On all sides water was flowing, and she was in the center of it. She said, "Eh, I am in trouble here." With that the water dried up. Then she went on and saw pots cooking, but no one was about. They were dead people's pots. She opened the first one, and corn and peas were cooking in it; she opened the second one, and corn and beans were boiling in it; she opened the next one, and corn and another kind of beans were boiling in it. She saw no one, so she went on and joined her uncle and cousin. She said, "You threw me away, and while I was there alone . . . [he repeats the whole story]." Then as she sat there her eyes focused far off, and she saw Padaimau of Karieta stealing a bunch of bananas from her field here in Atimelang. At that time her eyes became clear. [She had second sight, which seers were supposed to possess.]

When she returned she married a Rualwati man. She had a lot of rice in Talemang, and her friends wanted to carry it here. She told her friends to start on ahead and she would follow them later. She must have flown here, because while her friends were still in Kalmaabui she was already here at Vi Natu. She bathed and dried herself, and when her friends arrived she was sitting under a mango tree. [I asked that he continue with the account only if it had some relationship to him.]